THE AMERICAN MISSIONARY

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"FOR HE LOVETH OUR NATION"

THERE were many reasons to make this a singular declaration of patriotism. By nationality, by education and by many reasons the man who called it forth was not at one with those with whom his lot had been cast. Yet he had won their sympathies and confidence. He had overcome their strong prejudice. That was a great overcoming, for prejudice is the hardest thing to kill in the world. Any prejudice means unreason, and race prejudice is less under the direction of reason than any other antipathy.

In the case here quoted Jewish elders were pleading in behalf of one who was of a disliked race and of another religion, and their plea was—as they said—"because he loveth our nation." There was nothing remarkable in the fact that the Jewish people should love their own nation. Why should they not? Their country had a wonderful history to bind the people's hearts together. Their country was their birthplace. Their childhood had been there. The earliest and the strongest associations of life appealed to their patriotism. It was the home of father and mother and friends. The rivers, the lakes and the hills were theirs. By race, by education and religion they were led to love their country and to sing its songs from their hearts. But here was a man who had none of these reasons in common with them—of another race, of foreign birth, and of a different religious education—who had evidenced his love to their nation more than they did themselves.

The people of America have a greater and a better country to love. It has been asking for our thoughtful attention in the last months, and the verdict of the people in the interests that have appealed to them has certainly renewed the love of country and their pride in it. We can sing our "America" in a common chorus of praise that all the world may hear.

A visitor in the schools of the American Missionary Association could not fail to be interested in the cultivation of the love of our country when the children of another race than that which rules are called to salute the flag. Often it does not protect them. Under it they meet discriminations which they feel to be unjust. Many of the privileges common to others they are not permitted to share. Early in life they come to understand how hard, how unreasoning and unreasonable race prejudice is. It is the meanest thing in our country. Even the children of those who feel it most understand this, and yet no children of any race can outvie them in heartiness when they salute the flag, or out-sing them when they sing:

> My country, 'tis of Thee,
> Of Thee I sing.

They do right to sing this. They have a right to the flag. Of their race, said our President-elect, Taft—before he was elect—"it is their country as it is our country. That is the only flag for which

they are willing to offer up their blood and their lives, and therefore they are a part of us."

If our institutions and schools did nothing more than to instill the lesson of patriotism among the children of eight million of people whose national inheritance was late, so that it can be said of them when they come to be intelligent citizens that they "love our Nation," it would be a great part of the justification for their existence and support.

How greatly would the seriousness of the problem which we are seeking to solve—and helping mightily to solve—be increased if the children of these millions should grow up and not "love our nation." How much more serious if we should leave them untaught and where they would have less reason to love our country and theirs, than they have. For, to quote again our President-elect, their advancement "reveals a story which when you consider the time and circumstances is a marvellous one, and instead of making us pessimistic ought to make us glad that the race has made such progress." Yes, they can and will sing "My country 'tis of Thee," and well they may, for their hopes are in it, and in it by the grace of God, they will work out with faith and patience their salvation. And those who have been under the influence of prejudice will exchange it for reason because they together "love our nation."

FINANCIAL

The American Missionary Association has entered upon one more financial year. Its missions were providential in their beginning, and no one can trace their work and fail to see that they are equally providential now. Its work has never been more urgent than now. We bring the touch of a brother's hand, the sympathy of a brother's heart, and the help of a brother's faith in our work for the regeneration of a race, millions of whom are in darkness and need the light of life. The Kingdom of Heaven needs the American Missionary Association. We do not believe that the churches and the Christian people who have undertaken this work will fail in their interest and practical service. As we begin this new year of endeavor we pray for the grace of God upon the churches.

"Lest we forget, lest we forget."

MISSIONS IN CONGO FREE STATE, AFRICA

By Mrs. Althea Brown Edmiston

I COUNT it one of the greatest honors and opportunities of my life to be present at the Annual Meeting of the American Missionary Association. I am glad to be able to thank you in person for what you, through Fisk University, have done for me, also to tell you what God, through the instrumentality of some of your own disciples, is doing in Central Africa, and that I may carry from here a deep spiritual inspiration that shall be most helpful to those among whom we labor in darkest Africa.

Since I am one of the rough stones which you have polished, you will be interested to know what induced me to go to Fisk University and to be a foreign missionary.

My parents, having no learning themselves, desired that their children should be educated. Having heard of Fisk University through one of its graduates, and having secured the promise of a scholarship of fifty dollars, the lot fell on me, the fifth of their ten children. In 1892, with a little tin trunk containing my

meager wardrobe, I left a very humble home on a cotton plantation in Mississippi for Fisk University. When I reached Fisk University in Nashville, Tennessee, it was to me a new world! a wonderland! a Paradise! And could *I*, a poor, half frightened country girl, with common calico dress and hair done up in little knotty braids, enter! Yes, they really let me in!

I was able to make the seventh grade in the English School. After three months, through the influence of some of the teachers, I became a Christian, and with this new birth came the distinct call to Africa as a missionary. I made this fact known to my friends and decided to take the collegiate course. This seemed a mighty undertaking; the goal nine years off and no money! I was, no doubt, regarded by teachers and students as was Columbus when he started out to discover America. But the Lord had laid His hands on me and kindled in my heart a burning desire to help those sitting in the dense darkness of heathendom. At the first opportunity I signed the declaration card of the Student Volunteer Movement and with a strong determination I started out to win the fight in spite of poverty.

My parents were able to help me but little. After four years they could do no more. I worked as a servant in families, until I was able to teach. After that with the fifty-dollar scholarship given me I had no trouble in helping myself. My clothing came from the missionary barrels you so kindly send South.

During those nine years of hard work and struggle I was not unmindful of the kind helpful words and deeds, not alone of my beloved teachers, but also of dear Dr. Beard. The American Missionary Association offered to help me through school, but wise Dr. Cravath thought it would make a much better woman of me —a stronger woman in every way—if I were left to bear my own burden.

Nineteen hundred and one brought me to the end of my nine years and I graduated, receiving the degree B.A. But the goal had not yet been reached. My destination was Africa. Through all those years I could not put aside the call of the Lord! I could see my less fortunate sisters, whose souls I had learned to love and longed to win for Christ, groping in darkness, waiting for the light.

I wanted to go out under the Board of my own church, the Congregational, but found it necessary to turn to another Board, whose requirement was that I join their denomination. It was indeed hard to leave the church in which I became a new creature, "but a little talk with Jesus made it right, all right."

Having a year to wait, I went to Chicago and, taking two years in one, graduated May, 1902, from the Bible Course of the Chicago Training School for City, Home and Foreign Missions.

You will see the broadness of my religion when I tell you that I was born a Baptist, united with a Congregational church, was educated in a Congregational institution, took a Bible course in a Methodist training school and went to Africa under the Southern Presbyterian Board.

Just here I wish to commend the Southern Presbyterian Board for its kind consideration for and courtesy toward us as colored missionaries. We are most cordially received at the mission rooms and invited to speak before the churches and missionary societies when on furlough. On the field our missionaries are made up of half southern white men and women and half colored. We work together in perfect harmony.

In August, 1902, I left the homeland for the fatherland. When we loosed from

the shore and the band began to play "America," I realized for the first time that I was leaving all that was nearest and dearest to me, but there was joy in the thought that I was going in obedience to the Saviour's last command, bearing to a benighted multitude His message of love, salvation and redemption.

Our mission being in the very heart of Africa, far away from all civilization and all means of supplies, we must take with us every needful thing, such as household articles, food, clothing, barter goods, etc. These we buy in London, England, repeating the order annually.

Leaving England, three weeks' sailing brings us to Matadi on the Congo River, sixty miles from its mouth. Here the river is rendered unnavigable by sixty-two cataracts, around which we travel two hundred and sixty miles on a little narrow gauge railroad train, which running only by day brings us in two days to Stanley Pool, where the Congo River is again navigable. Here our own mission steamer meets us, and, traveling by day only, on the Congo, Kassai, Lulua and Luebo rivers, brings us in twenty-six days to our great mission station, Luebo.

Our second station, Ibanj, is forty miles farther in the interior, to which we go in strong canvas hammocks suspended on a bamboo pole borne by native men. This station proved to be my goal. Having picked up a few sentences of the language on the way, I began work the next day after my arrival, and have had five and a half years in the blessed work of my heart's greatest desire. For nearly three years I was the only foreign woman at Ibanj Station. My special work has been that of making a dictionary and grammar in the unwritten language of the Bakuba tribe, teaching in the day-schools and Sunday-schools, helping to organize the native women into Christian bands, being matron of a girls' home, making charts and text books for the school and working among the women and children in general.

Our mission, 1,200 miles from the coast, and five degrees south of the Equator, is situated in the Western Central part of the Congo Free State, in which we find many distinct tribes speaking totally different languages, and varying in superiority of intelligence, dress, industry and habits of living. Their villages are usually very large and neatly laid off in rectangles and are from one to ten miles apart, with from five hundred to ten thousand inhabitants. Their tribal distinction is tattooing, which often adds to or subtracts from their personal appearance. They vary in color from a jet black to a very light brown. Some tribes go perfectly nude, others wear a small piece of cloth, still others wear a neat tunic extending from the waist to just below the knees. Children from birth to about eight years of age do not wear anything.

They have many very interesting industries. They raise an abundance of Indian corn, peas, pumpkins, sweet potatoes, sugar cane, peanuts, bananas, plantains, pineapples, and cassava. There are among them excellent blacksmiths, who make from native ore spears, arrows, axes, razors, hoes, knives, adzes, needles and pins. They also make many kinds of beautiful baskets, mats, water jars, and pots. They weave in little hand looms their cloth, which consists of threads made from the pineapple and palm leaves. Much time is spent by the men in hunting, fishing and gathering rubber. They have weekly markets and a regular commodity of exchange. They cook only one meal a day, which is supper. Their principal food is "greens" and boiled bread. However, they often have chickens, goats, fish, antelopes, elephants, pork, buffalo, monkey, boa-con-

strictors, rats, and such dainties as shrimps, grasshoppers, caterpillars, locusts, grubworms and big white ants.

They have organized governments, with kingdoms, chiefdoms, towns and villages, having judicial courts, with lawyers and judges. They punish crime by imprisonment, fines and death.

Their marriages are considered sacred and binding. Families of three and four generations may be seen dwelling together. Among many of them is found great family affection. Their standard of morality is remarkably high.

Their language is beautiful, highly inflected, rhythmical, musical and full of stories, fairy tales and songs. They have many games, and musical instruments and some of their dances would compete in grace with our Delsarte.

The people are not altogether homely. We find among them handsome men with fine, tall, stalwart physiques. Some of the women are really pretty with even features, delicate forms, and quiet, ladylike appearance. Some of them are very bright, intelligent, diplomatic, witty and deep thinkers.

They believe in a great Spirit known as Midi Mukula or Nzambi, whom they regard with terrible dread. They know Him not as the true God who "so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life."

How great has been our joy to declare unto them the unknown God and the loving Saviour whom so many of them now worship as Father, Son and Holy Ghost, and sing with us the songs of Zion: "Come thou fount of every blessing," "Jesus loves me this I know," "Pass me not, O gentle Saviour," and scores of others. The light of Jesus Christ does truly dispel the darkness. The fetters with which they have been bound by Satan so many centuries are now being broken, and we see many evidences of the Spirit's working in the hearts of the people and souls are being born daily in the Kingdom of God.

Though our mission is very young, we have an enrollment of nearly seven thousand Christians. There are more than four thousand pupils in our Sunday-schools, more than two thousand in our day-schools. We have nearly two hundred native ministers, teachers and helpers, all trained in our mission schools. There are two main and forty-eight outstations, where preaching services are held daily and where more than eight thousand souls hear the Gospel message on the Sabbath. Every day is Sunday with us in Africa! We go to church three hundred and sixty-five days in the year. There were added to the church last year seven hundred and ninety-eight souls on confession of their faith in Christ, an average of two a day.

Our greatest hope is in the young people. We have two flourishing "Homes" for girls, out of which come each year well-trained young women who are making excellent wives for our native ministers. We have an Industrial School for boys, out of which are coming some of our best Christian workers.

Among our converts are representatives from many tribes. I bring you greetings to-day from our Christian Baluba, Bakuba, Bakite, Bashelele, Bimtadi, Bena Lulua, Bangella, Ba-Congo and Zappo Zaps.

I need not tell you that no condition in Africa is more *pitiable*, more *pathetic* than that of the women, who are the beasts of burden, slaves for service and victims for vice! But, praise the Lord, I am glad to tell you that Christianity is doing for these what it has done for women wherever it has gone. They are among the majority of our converts. We have four Christian organizations for them in which

they are being lifted up. They are beginning to see that there is something sweeter, higher and more beautiful in life than a mere existence. They are being more tenderly regarded and loved by their husbands, and they show more thought, love and care for husband, children and home. Instead of an offensive body, greased, matted hair and a small loin cloth, many are now seen with combed hair and clean bodies, neatly draped from shoulders to ankles. Among them are some of our best teachers and helpers.

How I wish I could tell you more of the wonderful way in which God is blessing that work, how the hearts of the people are open to the Gospel, how eager they are and anxious for education.

I wish that I could tell you of the capsizing of our mission steamer five years ago, when one of our missionaries and twenty-three of our native Christians were drowned and all of our annual supplies went down. I wish also that I could tell you of the terrible revolt four years ago by the great Bakuba tribe, against all foreigners, both friend and foe, because of oppression. At that time our mission station at Ibanj was burned and entirely destroyed. We were made destitute of every earthly possession and barely escaped with our lives! How I wish I could tell you of our return to and the rebuilding of Ibanj Station, of the great spiritual results, of how we are now getting hold of that very tribe. Many of their boys and girls, as never before, are now under our daily care and instruction. Surely we have seen many demonstrations of God's causing "the wrath of man to praise Him." That station is now larger and more beautiful than ever before, God has also given us another lovely steamboat, much larger and far more comfortable than the first. Thus we are thoroughly persuaded that

"Ill that He blesses is our good,
And unblessed good is ill,
And all is right that seems most wrong
If it be His sweet will."

However, in spite of these bright features I bring before you it is only a mere beginning of a great work yet to be done. There are thousands in our own vicinity that have not yet been touched. We can not reach them because of our limited strength and numbers. They are still in the midnight darkness of ignorance, superstition, vice, degradation and sin, waiting, hungering, thirsting, pleading and begging for the bread of life. Their greatest curse is domestic slavery, which is the root of ninety per cent. of all the evil among them.

In conclusion, I wish again to thank you, most honored friends of the North, for what you have done for me. I owe all I am and all I hope to be to you, through Fisk University. You have prepared me for serving God and my fellowman. Not for me only have you done this, but for thousands of others of my race. We have nine other colored missionaries on our field, among whom are Mrs. Lucy G. Sheppard, Miss Maria Fearing and Mrs. Lillian Thomas De Yampert, educated by you at Talladega College, and who are doing a most efficient work.

I wish also to thank you for the consecrated, self-sacrificing men and women whom you have sent to teach us. Their lives and example are even of greater help and inspiration to us than their instruction from text books. When I think of those grand, noble men, our beloved Professors Bennett, Spence, Chase and President Cravath, *immortal men* who lived and died in our service and whose last expiring breath went up before the throne of God pleading for Fisk University and the Negro race, I am filled with a greater desire to do my very best in life's service.

A GLIMPSE OF LIFE IN FOY COTTAGE AT TALLADEGA.

Harriet Dudley Gordon.

NO doubt our friends in the North would enjoy a glimpse of the work done at Foy Cottage, at Talladega, and it would probably appeal to those interested in the betterment of home conditions.

Talladega is beautiful for situation, having an elevation of seven hundred feet above the sea level. Being surrounded on all sides by mountains, we are reminded somewhat of the rugged scenery of New England.

The college campus, which is intersected by a much-traveled highway, has many stately buildings; and there are numerous and magnificent specimens of the water and willow oak, together with several varieties of elm. Growing on high ground, they lack the drapery of Spanish moss, which is so common in many parts of the South.

The College has taken on new life this year in all its departments; and we enter upon our work with fresh courage, feeling that the outlook for the future is bright with promise.

One of the most interesting to strangers of the many interesting features of Talladega College is Foy Cottage, which stands a little apart from the other buildings.

The term "cottage" is a misnomer—for its generous proportions would suggest the word "mansion" as more appropriate. Its purpose is to develop not alone the practical side of home life, but its spacious halls and artistic stairways, combined with the dainty appointments of the rooms, appeal strongly to the æsthetic side as well.

The halls for a comparatively small sum of money could be converted into

FOY COTTAGE

PRECEPTRESS' ROOM

picture galleries, thus combining beauty with educational value. We hope that some time our wish in this regard may be realized.

We have this year a very interesting class of girls, many of whom rank high as students. They are also very enthusiastic in their domestic work, and enter into it with a whole-heartedness that is pleasant to see. If one wishes to view things just as they are, he is invited to visit us on Saturday morning im-

mediately after seven o'clock. Scrubbing is going on in every department, and finally out of seeming chaos order is evolved.

Two of the girls who last year established the reputation of being the "best scrubbers in Foster Hall"—and by the way, they are delicate looking girls, and we should scarcely have selected them for that work—requested permission to scrub the kitchen Saturdays. Of course it was given, and the young "scrub women" go at their task with vigor, resulting in a floor "clean enough to eat off," as a recent visitor remarked.

Another very ambitious girl wishes to take two music lessons a week this year, and would like to surprise her mother by bearing half the expense herself. Aside from her regular work as dining-room girl, she fills the lamps, goes for the mail, and makes cake on Saturdays for our family of twenty-one.

Still another interesting member of our family is the "industrious" girl, who does many little things which add to our comfort and make the machinery run smoothly. She has abundant physical strength and is filled to the brim with willingness and good-nature. As she sat placidly paring potatoes the other day, she imparted the information that she came to this school because her mother used to go here; and that she had an uncle who graduated from here, who is now *Postmaster* in Chicago, with a salary of *sixty-five dollars* a month!"

Hospitality is one of our leading features, and one which the girls very much enjoy. In the course of the year we entertain members of the teaching force and faculty, and many of the students, as well as various delightful people from abroad. All the meals are prepared by the girls, who are detailed in twos for breakfast, lunch and dinner, thus making six cooks for the performance of the daily routine—quite enough, surely, to spoil the proverbial broth. However, with careful supervision and minute instructions, excellent results are obtained, and our fare is both wholesome and appetizing. After serving in each capacity a month, they are transferred to new work. Besides the regular duties incident to the home, the sixth and eighth grades are taught plain cooking, six double periods each week. It is our purpose to introduce as far as possible the refinements of the best home life.

We urge our friends who may be contemplating a trip South this winter to include Talladega in their route, as it is accessible from nearly all important points. Talladega College will give a hearty welcome, and one will feel well repaid for the time spent in its various departments.

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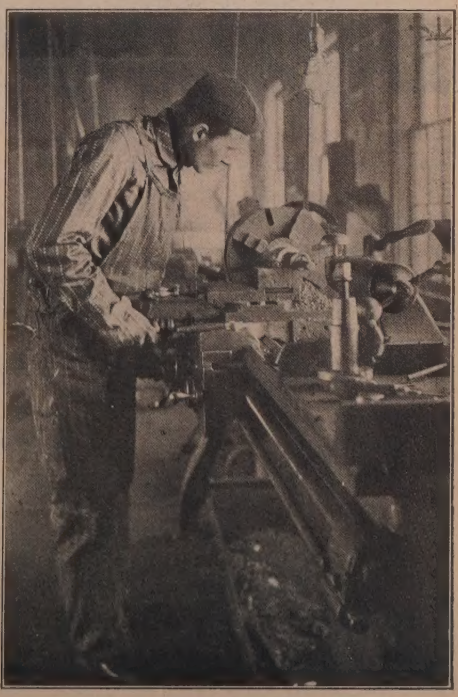
MECHANICS AT TALLADEGA



A TEACHER'S FIRST IMPRESSIONS OF LINCOLN ACADEMY NORTH CAROLINA

By Clara M. Standish.

AT the end of a drive of four miles over rough clay road, past cotton, corn and sweet potato fields, the buildings of LINCOLN ACADEMY appeared among the trees. The oldest building of the plant here commands a fine view of Crowder's Mountain, whose gray summit towers above the many colored foliage on its slopes.

In front of the building is a beautiful collection of roses and other shrubs, gathered largely by exchanging cuttings with the neighbors, who have an abundance of plants. The love of the colored people for flowers is very evident in the violets, honeysuckles, chrysanthemums and other flowering plants seen in front of nearly all the cabins in this vicinity.

Many of these dwellings are a credit to their owners. Some of the old-time variety, made of rough-hewn logs with a chimney at the end, are seen, but neat frame cottages are fast replacing them.

Having heard many times of the feeling which exists in the South against white teachers in colored schools, I was pleased to find that there is a friendly attitude on the part of the white people of this section toward the teachers here. We are invited occasionally to a social gathering and are welcomed by our white neighbors.

Perhaps the first impression one gets of the girl pupils here is of the disciplined taste in which they dress. This is heightened by the contrast between them and most of the untaught women in their own homes. In the school there is an absence of the gaudy colors often associated with this race, and neatness in dress prevails.

In manners I find the pupils quiet and respectful and as far as I have gone they seem inclined to do right. The zeal which some of them show in getting an education strikes a newcomer forcibly. To see young men who have never been to school earn the money to come, and then begin with the little children, is a new experience which speaks for itself.

A SKETCH OF MY WORK

By a Teacher in Peabody Academy, Troy, N. C.

AT the age of nine years I was brought to Christ through the instrumentality of a dear Christian missionary teacher who came to Gregory Institute from South Hadley Falls, Mass.

As I grew older and could see and feel more and more the endearing and Christian qualities of the Gregory teachers, I finally began to think that there were enough missionary workers and to spare for the Master in America, and that I

surely was needed in Africa. Little did I dream that America was so very large and that there were those very near me who needed the light. I told my dear teacher at that time of my great desire to go to Africa to carry the glad tidings that had come to me. She did not discourage me in my African plan, but encouraged me to study hard at school, and perform well every task I found to be done at home, and above all things to ask the Master about the matter. She gave me many good books to read, and above all the Book of Books with many a verse underlined. The Lord saw best for my teacher to go to other fields afterward, thus causing some fears to come as to my getting another just like her, but the thought of going to Africa did not leave me. Still God has seen best, so far, for me to labor in the homeland, and if there are to be found any places darker than some places I have had the privilege of working in since I left my school life, then I do feel that I may not be called to go to Africa.

TEACHERS' HOME AND SCHOOL

I labored for six years out in the rural districts of New Hanover County, and I thought then many and many a time that I had reached the darkest spot in North America; for there was no Sunday-school going on at the place and no Sunday. The children were untaught and rude and unruly in the schoolroom, and did not wish to improve.

In the year 1905, a dear Christian lady in Northfield, Mass., invited me there to enjoy the benefits of the Moody Bible School and the "Summer Conferences of Christian Workers." I went, for she told me that through the Gregory teachers she had heard of my work in New Hanover County. Although I could not see anything much I was doing in those rural districts, I felt that God had sent me a great reward for my endeavors. My trip was a great education for me. While in Northfield I heard a talk on "Our Father's Will." I there asked the Father anew "What will thou have me to do?" When we reached the spacious auditorium that night, I felt as I had never felt in my life. The song "I'll go where you want me to go, dear Lord," touched my heart, and I then asked my self many questions as to working in even darker places than I had been in at home, if such might be found. After a while all who were willing to surrender every purpose to the loving Sa-

viour were requested to rise, and after full consideration I arose. Since that day I believe I have been a new creature in His cause, and during the past winter I have worked at a place that is, I suppose, as dark and benighted as any that can be found. The people live in one and two roomed cabins—the most of them—many families have eight or more children in these cabins, and what is worse, many of the parents use intoxicants and many of them have been criminals. There has not been any school there for three sessions and there was no Sunday-school. The nearest railroad station is nine or ten miles away. When the creek was swollen, we had to wait many a day before we could get any mail. My sister died while I was serving the Master there, and when the news from the telegram reached me, she had been dead three days. I found that a dreadful hindrance to the people there, as elsewhere, is from ignorant ministers, who do lots of damage. Many are not even moral, I am very sorry to say. I think when we can get more intelligent and Christian ministers in the pulpit, then the work in the school-room will be much more satisfactory.

Still, in spite of difficulties and barriers in the work of education, I have found many a willing heart and earnest worker for the cause of the Master's Kingdom, serving as best they knew how. Since writing you last, I have the promise of two or more children to go up to Troy to school this winter, and I hope more may be able to go, for they are in great need of an education, and their school term is now very short.

THE VALUE AND LIMITATIONS OF INDUSTRIAL EDUCATION

PRINCIPAL T. S. INBORDEN, A.M.
JOSEPH K. BRICK SCHOOL, ENFIELD, N. C.

ACADEMIC BASIS

INDUSTRIAL training cannot be of value without a certain amount of academic instruction. Industrial Education among Negroes, for its best success, must have as its basis the same preparation, at least, in arithmetic, grammar, reading, writing and drawing that it must have to make it efficient for any other people. That course of instruction which is set aside for Negroes solely because they are Negroes should receive no consideration at the hands of those who are most interested in the solution of this great problem. I can better illustrate this point. Some years ago I was in a teachers' institute, which was conducted in one of the Southern States for colored teachers. The expert appointed by the State, in discussing some ungrammatical English phrases which were in common use, said, "Oh, that is all right for you." Some years later we had here a very fine gentleman, a distinguished educator, who, in speaking of certain schools which have a national reputation said, "Why they take boys right out of the woods and in two or three years they can make steam engines and they are contractors and leaders of their people." I asked him why it was that in order to take a course in any of the best trade schools of the country it was necessary to have a college preparation, or at least a first-class high school training as a preparation. He said: "Oh, your people do not need that sort of preparation." Are they born prepared? Evidently they are not born geniuses. A dual standard of educational propaganda is to be deprecated.

The antipathy to Industrial Training by a large number of educated Negroes has been on this ground. I believe that the course of study for industrial leader-

ship should be as thorough and as extensive as that prescribed for leadership in any other calling. Any less preparation means slipshod work, inefficiency, failure.

Ignorant Negroes have had antipathy to Industrial Training because they did not know what it included. They thought it was simply to teach them how to plow, wash, scrub, to do the most ordinary things with some degree of skill, so that they might be better servants. They saw it only from the servant point of view. On the other hand, a large number of intelligent and ignorant Negroes think the missionary societies, philanthropists and State Legislatures have formed a huge combine to keep the Negroes in a sort of serfage.

Whatever truth there may be in these forebodings the discussions have been profitable and educative. A few years ago the State schools had reduced their course of study for Negroes to the most elementary branches. The result was that the Negroes sent their sons and daughters to the denominational schools, which decreased very much the enrollment of the State schools. The Negroes knew what they wanted and sent their children where they could get it. The State authorities are quietly comparing catalogues, coming back to the old standards and filling up their halls and building more halls.

IT MUST BEGIN WITH THE ELEMENTARY

In the course of study for our Industrial schools we must, from the nature of the case, begin very low. The value of it is enhanced because of the situation of our schools in the very heart of the people who have not had large opportunities of home development. I speak with reference to those who are still in the log cabin, who still plow with the ox, who still sweep the floor with a bunch of brushes, whose teacup and saucer is a fruit can, who have no other plate than the receptacle in which the food was cooked. It must necessarily begin low, but not necessarily end here.

It begins with the simple matter of sweeping the floor, for many of our ma-

trons will say, as simple as it may seem, it is a fact that three-fourths of the girls under their direction have to be taught to do it. Not all of them from the cabins, either. Some of them are from the best homes. The brooms will show evidence that they have not been properly used. The floors, cracks, and corners will also testify to the same fact.

THE LESSON OF EXPERIENCE IS HARD AND EXPENSIVE

A few years ago I went to New York to buy furniture for one of our dormitories. The gentleman who assisted me

was afraid I would not have money to get all the things I needed, so he suggested that I buy tin cups for the tables instead of glass. I thought the suggestion was good, thinking only of the economy of it, so I made the purchase of some very nice cups. Later, a colored gentleman visited our school and asked me how I expected to teach girls to wash glass by giving them only tin cups to wash. The course was extended at once to include table glass. What lesson is more important to the housekeeper than that of washing table glass? How many girls can do it? How many actually do it? How many people there are who when they sit at the tables in the restaurants and hotels and in their own homes, were it not for a breach of good manners, would inspect the glass for finger prints and lint from the drying cloth. A little thing to teach, this is, but it has to be taught. It has to be taught, as a boy learns to whistle, by continued effort. It may seem extravagant to the uninitiated for some of our schools to use plated ware on the tables. There are many well-informed people who know nothing about the care of silver. Many of them cannot even wash it clean. They do not know how. This is also true with regard to plates, table linen and other service. The kitchen must be kept in order, food must be prepared, utensils kept clean and in place. All this must be well taught and on a large scale. Milk and butter when brought from the dairy must be kept in a most sanitary condition.

If there is any question as to the value of this sort of training go into the best hotels and then go into the Negro eating-houses. Go into the best Negro eating-house and its service will equal only the most ordinary eating-house kept by those whose environment and training have been the best.

STEP BY STEP

This training in our schools begins with the most elementary, and goes right along through the best service that can be given. If in the kitchen, it includes every kind of food in its season. It includes special dishes as often as they are necessary to teach the lesson. If in the sewing-room, it includes plain sewing,

dressmaking, fancy work and perfects the girls in it. If in housekeeping, it includes the sweeping of floors, the arrangement of every piece of furniture, every window shade, every curtain, every towel, every picture and every decoration that will add comfort and coziness to the home or room. This may sound like so much chaff to those whose homes have every opportunity of comfort and happiness, but they are the essential things in the lives of thousands of our people who have not such homes. Instruction in these fundamentals means larger opportunities, greater happiness, better service to others if they go into service, better homes if they go back to the old homes, better conditions entirely if they go into new homes of their own.

DRUDGERY MUST BE ELIMINATED BY MODERN METHODS AND MACHINERY

Boys coming from similar homes must begin on the same level, but with other work. They come from the farms, but they have to be taught how to harness a horse and how to hitch him to the wagon. They have plowed, but they know only one kind of plow—the cotton plow. They must be taught the use of different plows and different tools. They must learn to repair these tools, and as they advance they must learn to make them. In agricultural schools that are worth the name a great deal of complicated labor-saving machinery is used. Boys must learn the use of this machinery. Negroes cannot compete with their neighbors without using labor-saving machinery. The sooner they learn, the better for themselves and to meet their competitors. The question is often asked me why our people go North. They leave the South, where the woods are full of game, the creeks and rivers full of fish, where they can grow everything they want to eat and get all the fuel they need with little or no cost. Why? What inspiration is there in an ox? What allurement in a bob-tail mule? What fascination in a cotton plow? The boy who wants to be something needs a change. There is inspiration in a sulky plow drawn by two sleek horses. There is allurement and fascination in a mowing machine that cuts its grain, binds, carries and shocks the same. Our boys go North because of the improved methods of work. Intelligence and modern machinery and methods have eliminated nearly every element of drudgery.

But modern machinery is being brought into the South more every year, and as labor becomes more skilled, and more

ENFIELD, N. C., BOYS AT WORK

efficient because more intelligent, the Negroes will find it here the fairest place on earth for the expression of their native ability. The industrial training given in our schools is preparing them to welcome these improved methods even here in the South.

THE UTILITY OF MANUAL TRAINING

Our manual training shops are preparing them to build their own homes, make their own furniture, make their own tools. The work of the shops coordinates so well with that of the class-room or academic department that nothing can be found to take its place. If our students wish to teach they can put into operation what they have learned in the class-room. If they do not want to teach they can make more money by drawing on what they learned in the shop. We have every evidence of the effectiveness of this combination. The shop helps the class-room and the class-room helps the shop. The one coordinates with the other in the acquisition of positive knowledge. Both give the student a larger opportunity of usefulness when he leaves school. If the girls can come to us earning from four to six dollars a month and at the end of two or even six years go away and come to us earning eight and ten dollars a month and at the end of a few years receive for their service from four to six times that amount per month, it shows the money value of such instruction to them. This is what they are actually doing in every community where our American Missionary schools are located. Hundreds of our students have received in our schools inspiration to buy land and to build their own homes.

Note and Comment

Temporary Disfranchisement

The *Southwestern Christian Advocate,* whose editor is a member of the Negro race, makes a comment on the disfranchise amendments lately enacted in Georgia, which we believe represents the almost universal feeling of the thoughtful Negro people. "The disfranchise amendments, as well as the suffrage amendments throughout the South, are only temporary measures. They may last a generation, but no longer. The Negro is willing to wait to meet the standard." He adds:

"One of the best things about the disfranchisement in Georgia is the vote against the amendment. The vote stood for disfranchisement, 79,968; and against, 40,260. This is the largest vote ever cast by a Southern state against a constitutional amendment seeking the elimination of the Negro vote. This law, enacted by the wise legislators of the state of Georgia, does not phase the Negro. True, it is an effort to rob him of his rights as a citizen, but every such movement under the stars and stripes is a direct thrust at American institutions. It is thoroughly un-American, and at best can be but temporary. But even the southern legislators say that this is a movement to eliminate the ignorant, low, purchasable vote, and we say 'so mote it be.' For a purchasable vote is dangerous. Although the spirit which underlies the movement to construct laws that have

for their object qualified suffrage aims directly at the Negro, nevertheless these amendments at best are only temporary. Twenty-five years from now the Negro will knock into 'smithereens' every amendment enacted against his citizenship. He will be permitted to exercise his right in voicing his sentiment as to what laws shall prevail and what men shall hold office, or he will put in utter shame those who have enacted these laws by proving them to be insincere. For be it remembered, if the law is enacted against ignorant and worthless voters, then the Negro will eliminate within twenty-five years a large per cent. of his illiteracy, and if he keeps up the present rate of accumulation his property qualifications will aid him materially in determining his voting power. The southern states admit that the constitution of the United States prohibits the restriction of ballot on account of 'race, color or previous condition.' So long as these propositions are regarded the Negro will eventually meet every qualification, and all that he asks is a fair and equal chance. Nothing less than this will satisfy him; nothing less than this can any man or any set of men, who claim to possess the American citizenship, fail to grant."

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Another Church has Arrived at Self Support

The pastor of Plymouth Congregational Church, Washington, D. C. writes: "We have resolved to assume self-support, beginning October 1, 1908. I voice the sentiment of the faithful brethren among whom I work, when I express my gratitude for your long-suffering and patience and kindness toward us. We lay down the support so generously given for so long with fear and trembling, but with a resolute purpose to do the best we can. We hope ever to continue unbroken the sweet friendship we have enjoyed for these years with you and the Congregational constituency which is yours. May God bless you and us."

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Still Another Church has come to Self Support

"The first Congregational Church of Birmingham after considering your Annual letter respecting church help and self-support, and the duty it owes to itself and to the smaller churches, voted to assume the whole burden of its own support.

At the same time, the church voted unanimously its most hearty esteem and gratitude unto the A. M. A., her officers, and to the churches for their gracious and liberal help. Your labor of love and long patience, in helping a backward and needy people during the forty years past, is the finest example of Christian faith and character to be found outside the Bible."

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A Curiosity

A circular which claims to have been sent out by thousands comes to us from Maryland. It is signed by Francis P. Livesey of Sykesville and is sufficiently a curiosity to deserve quotation. It reads:

"I am a Northern abolitionist myself; but I am free to confess that life in the South has shown me, through sad experience, the Northern errors in regard to the Negro.

"Do you want the Negro deported or exterminated? Well, Booker Washington says he is here to stay. It is a fact that the Negro is needed now as never before. We want him as farm hand, servant and general worker.

"Every public school should be closed to him. Governor Vardaman has found that out. Every educator's harangue to him should be stopped. Every Ogden,

Dabney, Alderman educational combine for his 'uplift' should be disbanded.

"Tuskegee, Hampton, and all the other Negro industrial schools, which have proved themselves utterly abortive in attempts to leaven the race, should be forthwith closed up. Leading ministers, lawyers and citizens of Montgomery, Ala., near Booker's Institute, have for years told us the Tuskegee product was worthless.

"The Negro, divested of all educational incitements, should be incited to go quietly and humbly to work in those agricultural and industrial pursuits everywhere yearning for him.

"Thousands of people both North and South, now acknowledge that education is the Negro's bane. Thomas Dixon, Jr., says we have spent some eight hundred million dollars on him in vain. Senator Tillman writes me: 'My observation in regard to the Negro is that, as a rule, when you educate one of them you spoil a field hand and make a candidate for the penitentiary.'"

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The Influence of Home Education

Dr. Martin in his interesting book "The Lore of Cathay" describes the home education of the Chinese, and says, "European children exhibit more thought at five years than Chinese children at twice that age." The fact is not to be accounted for by a difference in race, but because the language of the fireside is not the language of education and culture. "Deprive our nurseries of the infant poems, take away the stories and scraps of history from the books which contain them, and what a check upon the mental growth, what a deduction from the happiness of childhood. With us the dawn of knowledge precedes the use of books, but in China the language of the home is not the language of books. Mothers and nurses are not taught to read and the children's minds are not developed in early years."

This is a condition of millions nearer home than China is. Here in our own land is a race where millions of parents are themselves as yet unable to read. What can we expect of their children in the days to come? And what shall we say of those who are continually sneering against "a book education?" Without intellectual life there will not be much likelihood of spiritual life, and in this atmosphere some millions of children are spending their early years in this, our "most favored nation." We may pity those who are shut out from the glory of life that comes to us in books, who cannot enter into any inheritance of the past, who have no revelation of the wonderful truths of science, who do not know what a just and worthy interpretation of life is. If we could once stir the intellect of these people, we should find not only industry, but intelligent industry, not only desire for material advancement, but a wise and thoughtful provision for it. Physical wants would be better cared for not only, but there would be more hope for spiritual life, and the children would have a better chance to be saved, and would not go on perpetuating degradation. We, of the American Missionary Association, are doing what we can to meet this truly missionary call; and others in other channels of service are likewise helping to save our nation from the curses of ignorance, in the regeneration of those who need more than all of us together are doing, or can do. But "no system of schools can ever succeed in reaching all classes of the people unless it has its roots in the national revenue." It will be a great day for the kingdom of Heaven on the earth when all the children can have the inspiration of a fair opportunity in life to know that they have

an intellectual and spiritual nature to be cared for, as well as physical wants.

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Superiority and Inferiority Our judgment, based upon many years of careful observation in advanced schools for our African-American students, is that superiority and inferiority depend upon education or the lack of it more than upon racial characteristics. Time and again we have listened to recitations in studies which are "hard" that would do credit to students of any race in any college in the land. We have found also as true a sense of refinement in conduct and in character. Where there has been failure in this respect it could be usually traced to the lack of education in early years, and to previous environments than to essential intellectual differences.

If the children of one generation grow up in ignorance, it goes without saying that the children of the next generation will grow up in ignorance, and the race will have fastened upon it perpetually, stupefying ignorance and all the attending ills.

A race as such may be in an inferior condition, but we are to judge its possibilities not by those in this condition. Those who have risen above it and have proved their capacity give us true standards for our judgment as to what a race may become when it has had sufficient time and a fair opportunity.

But our teachers and their pupils alike may not lose sight of the fact that to overlook faults and shortcomings which would not be tolerated where strict and true standards are demanded and required, is an implied assumption of inferiority on the part of those who ask this, or who expect it. If in our advanced schools we cannot hold our pupils strictly to the standards of the best white students in our best institutions, it certainly in so far forth must reflect on the race. The failure to attain to the standards required of students in advanced races would be a confession of inferiority. The real educators and friends are those who hold their students to high standards as strictly with one race as with the other. To have a superior standard of mental, moral or spiritual attainment for people of one race, and an inferior standard for people of another race is no kindness to those who receive a special consideration because they do not measure up to that which is highest and best.

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In Church when the Collection for Missions was Taken Up "I was glad when they said unto me, Let us go up into the house of the Lord." On this particular day and in this particular church when the collection was taken the hymn which has the following for its first stanza—

> "In the world's broad field of missions,
> In the bivouac of life,
> You will find the Christian soldier
> Represented by his wife"

was not sung, but it might have been appropriately "rendered."

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What President-Elect Taft Stands for as to Civil and Political Rights of the Negro "The civil and political rights of the American Negro in every State. Believing, as we do, that his marvelous progress in intelligence, industry and good citizenship has earned the respect and encouragement of the nation, and that those legislative enactments that have for their real aim his disfranchisement for reasons of color alone are unfair, un-American, and repugnant to the supreme law of the land, we favor the reduction of representation in congress and the electoral college in all States of this nation where white and colored citizens are disfranchised, to

the end that the fourteenth amendment to the Constitution of the United States may be enforced according to the letter and spirit."

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President Roosevelt on the Nation's Future

"It would be both unmanly and unwarranted to become faint-hearted or despairing about the nation's future. Clear-eyed and far-sighted men who are both brave of heart and cool of head, while not for a moment refusing to see and acknowledge the many evils around us, must yet also feel a confident assurance that in the struggle we shall win and not lose, that the century that has just opened will see great triumphs for our people.

"But the surest way to achieve this triumph is, while never losing hope and belief in our progress, yet at the same time to refuse to blind ourselves to what is evil in the complex play of the many forces, working through, and with, and against one another, in the upbuilding of our social structure. There is much that tends toward evil as well as much that tends toward good; and the true patriot is that man who, without losing faith in the good, does his best to combat the evil, to stamp it out where that is possible, and at least to minimize its results.

"Prosperity such as ours, necessary though it be as to the material basis of national greatness, inevitably tends to undue exaltation of the merely material side of the national character; and we must largely rely on the efforts of such men and women as those I am addressing to build up the spiritual life without which the material life amounts to nothing."

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Rev. C. L. Hall in a paper on the American Indians has this sentence. "The lack of moral stamina is prohibitive of economic development." This is a true text for the Indian not only, but it tells us where to put the stress in all education. If we think it through we will not put the cart before the horse.

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A Word to our Teachers

One of the prime requisites of the teacher in any walk of life is patience. For the most part men's minds work slowly. The teacher must proceed upon the rule of line upon line and precept upon precept, content if indeed he can see a deposit of here a little and there a little. If he grows impatient and frets, it is but to diminish his own store of dynamics and thereby to detract from his slowly wrought results. "Why do you tell that child the same thing twenty times?" broke out testy little Father Wesley, interrupted, perhaps, in the writing of his poetical commentary on Job. "Because," said his stout-hearted wife, "in nineteen he had not learned it."

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One of the most efficient means for stimulating missionary interest is the Missionary periodicals. The pastors who may not need them do not entirely represent the nine-tenths of the readers who remember what the Missionary Magazine stands for, and are glad to get them, to read them, and to help in the work which the monthly visitor keeps before them. The largest gifts the American Missionary Association has ever received have come through its Magazine. Its chief legacies may be traced in the same way.

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President Roosevelt Sound on the Question of Color and Caste

We have believed that much injustice was done to President Roosevelt in the persistent endeavor to make the Brownsville mistake a question of color. We call it a mistake not because the soldiers who suffered were colored, but because it was unjust to innocent men. The President would have decided in the same way, however, if the men had been as white

as chalk. His latest address to the colored Y. M. C. A. at Washington is but a reiteration of the sentiments he has always held that "All men up" is a better motto than "Some men down." He says:

"As for the white man, let him remember in this as in all other matters, that to do justice to the colored man is demanded not only by the interest of the colored man, but by the interest of the white man also. Sooner or later in this community every class of citizens will feel the effect of the raising or degradation of any other class.

"'All men up' is a much safer motto than 'Some men down,' and it is to the interest of every class of any community that the members of every other class shall feel that industry, sobriety, good behavior, the conduct that marks a man as being a good neighbor and a good citizen, should receive a proper reward, so as thereby to put a premium upon the development of such qualities.

"What is known as the race problem is one of the most difficult; and it exists in the North as well as in the South. But of one thing we can rest assured, and that is that the only way in which to bring nearer the time when there shall be even an approximately fair solution of the problem is to treat each man on his merits as a man. He should not be treated badly because he happens to be of a given color, nor should he receive immunity for misconduct because he happens to be of a given color.

"Let us all strive, according to our ability and as far as the conditions will permit, to secure to the man of one color who behaves uprightly and honestly, with thrift and with foresight, the same opportunity for reward and for living his life under the protection of the law and without molestation by outsiders, that would be his if he were of another color. The avenues of employment should be open to one as to the other; the protection of the laws should be guaranteed to one as to the other.

"Each should be given the right to prove by his life and work what his capacities are, and should be judged accordingly. Each is entitled to the reward which he legitimately earns if he behaves well; each should be judged with the same severe impartiality if he behaves ill. The same fair treatment should be accorded both, and every effort made to give equal opportunity to those of equal capacity and character. It is the duty of the white man to see that exact justice is meted out to the colored man, the same justice that he would receive if he were not colored; and upon the colored man is imposed the duty to make himself a useful citizen, to so behave as to win the respect of his white neighbor.

"The performance of duty should be the test applied to white man and colored man alike, and each individual should be judged not by the fact of his color, but by the way in which he meets these demands of duty; and the first duty which each colored man owes both to himself and his race is to work for the betterment both of himself and his race; for its educational, but, above all, for its industrial and moral betterment. It is to the great interest of the white people no less than of the colored people that all possible educational facilities should be given the colored people; and it is of even greater interest to both races that the colored man should steadily strive for his own industrial and moral uplift.

"To teach by preaching is never as good as to teach by example. No words of advice and encouragement on my part can count in any way compared to what has actually been done by those colored men who have shown by their own success in life how a colored man can raise high his standard of good citizenship.

OBITUARIES

Mrs. Emma C. Newkirk, who was born May 23, 1870, was graduated at Talladega College in June, 1897. She was married to Rev. W. D. Newkirk on the day of her graduation. Mrs. Newkirk was a faithful assistant in the work of her husband for eleven years, and was president of the Woman's Missionary Union at the time of her death, in August last. Mrs. Newkirk was beloved by all who knew her. The Association cherishes her memory.

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We have to announce the death of the Rev. J. E. B. Jewett, which occurred in his native town of Pepperell, Mass., October 4, 1908.

Mr. Jewett was born in 1821 and was graduated from Dartmouth College in 1843, and from Andover Theological Seminary in 1849.

In 1882 he and his wife entered into the service of the American Missionary Association. He was pastor of the church in Dudley, N. C., for four years, and thence was transferred to Greenwood, S. C., where as principal of the Brewer Normal School and pastor of the church he remained six years. He spent one year in Beaufort, N. C., and one year in Evarts, Ky., as principal of the schools in those places. He left an excellent record of consecration and fidelity, which was shared with his devoted wife who survives him.

MINUTES OF THE SIXTY-SECOND ANNUAL MEETING

The Sixty-second Annual Meeting of the American Missionary Association was held in Central Congregational Church, Galesburg, Ill., October 20-22, 1908, the sessions beginning at 2.30 p.m., Tuesday, October 20th, the President, Rev. Amory H. Bradford, Montclair, N. J., presiding.

Hymn No. 396, The Hymnal, "Ye Christian Heralds, Go, Proclaim," was sung. A Scripture selection, Matt. V., was read, and prayer was made by Rev. Henry Faville, Ill.

It was voted that the Program as prepared and presented by the Executive Committee be adopted as the Program of the meeting.

It was voted that the following Business Committee be appointed: Rev. J. Percival Hugèt, Rev. David Fales, Jr., Rev. Henry Faville, Henry A. Adams, Prof. Thomas R. Willard.

The Fisk Jubilee Quartet, consisting of Prof. J. W. Work, 1st tenor, J. A. Meyer, 2nd tenor, A. J. King, 1st basso, N. W. Ryder, 2nd basso, sang "Balm in Gilead."

The President called the attention of the delegates to a gavel which he held, saying that it had been made from the bone of a mammoth and a tusk of a walrus by the Eskimos of Cape Prince of Wales, Alaska. A second gavel, made by the Indians at Santee Agency, was laid upon the desk, to which the President referred as one having been in use at the meetings for a number of years.

Addresses of Welcome and Response

Addresses of Welcome were given by Hon. Thomas C. MacMillan, Ill., Moderator of the National Council, in behalf of the Churches; by President Thomas McClelland, LL.D., in behalf of Knox College and the City of Galesburg; by Rev J. Percival Hugèt, Pastor of Central Church, in behalf of the inviting Churches. The Response to these addresses was made by President Bradford.

The following letter of greeting was read by the Recording Secretary:

GALESBURG, ILL., Oct. 20, 1908.

Greeting from the A. M. E. and Second Baptist Churches.

Now in a Union Revival send greeting to the Congregational National Missionary Association now in session.

Knowing of the great benefit you and your Church have been to the world in the uplift of mankind and the Christianizing of the same, as a people, we recognize the benefit we have received from your earnest effort in creating a Christian sentiment against American slavery and its final overthrow, therefore accept our earnest prayer for the success of your deliberation, also in return, we ask your prayers for our success in your feeble effort in trying to lift men and lead them to a better life.

Yours for the cause of Humanity,
S. B. MOORE, Pastor A. M. E. Church.
J. BROWN, Pastor 2nd Baptist.

The following telegram was read by the Recording Secretary:

DALLAS, TEXAS, Oct. 20, 1908.

American Missionary Association,
First Cong'l Church,
Galesburg, Ill.

The Lone Star State Medical Association express a feeling of gratitude for the institutions of learning, both great and small, which have been founded and maintained by the A. M. A. all these years for the education of our youth.

J. U. JAMISON, M.D.,
M. E. STEVENS,
F. A. BRYAN,
J. G. STAMPS.

It was voted that these, the letter and telegram of greeting, be received and appropriate answers be sent by the Recording Secretary.

Letters of regret were received and read by the Recording Secretary from: Hon. D. J. Brewer, D. C.; Rev. Frank S. Fitch, N. Y.; Rev. E. Bourner Allen, Ohio, Chairman of the Committee on Nominations.

Committee on Changes in Constitution.

It was voted that a committee of three, to be named by the President, be appointed at this session to make such changes as seem to be necessary in the Constitution of the Asociation and By-Laws of the Executive Committee, and to report the same to this session for action at the next Annual Meeting of the Association. The following were named: Charles A. Hull, N. Y.; Rev. P. S. Moxom, Mass.; Rev. C. E. Burton, Minn.

The report of the Treasurer for the year was read by Mr. H. W. Hubbard, Treas. The Certificate of the Auditors and the Report of the Public Accountant were read by the Recording Secretary.

It was voted: That the report of the Treas-

urer be received and printed in the minutes of the Association.

The Report of the Executive Committee was read by Mr. Charles A. Hull, Chairman of the Committee.

It was voted: That Paragraph 8, referring to work in Cuba, be referred to a committee of three to report not later than Thursday morning. The following were appointed: Hon. T. C. MacMillan, Ill., Rev. J. Percival Hugèt, Ill., Rev. C. S. Patton, Mich.

A concert of prayer was held at 5 o'clock, p.m., led by Sec. A. F. Beard, which took the form of a Memorial Service to Rev. J. E. Roy.

TUESDAY, 7.30 P. M.

The opening service consisted of special music by Central Church Choir: Prof. W. F. Bentley, Director; Prof. J. W. Thompson, Organist.

The sermon was preached by Rev. Henry C. King, D.D., President of Oberlin College, and a Vice-President of the Association. Text: Rev. iii. 20. "Behold I stand at the door and knock," and John viii. 6. "But Jesus stooped down, and with his finger wrote on the ground." Theme, "Reverence for Personality."

The Fisk Quartet assisted in the services.

The Lord's Supper was celebrated. Rev. Lewellyn Pratt, Conn., and Rev. David Fales, Jr., served at the table.

WEDNESDAY MORNING, OCTOBER 21ST

The Service of Prayer was conducted by Rev. James G. Merrill, Tenn. Rev. Henry C. King, Vice-President, presiding.

It was voted that in the absence of the Nominating Committee the Business Committee appoint a Nominating Committee for the present session. The following were appointed: Rev. C. A. Moore, Iowa.; Pres. J. H. T. Main, Iowa; Mr. C. T. Willard, N. Y.; Rev. J. R. Smith, Ill.; Rev. C. A. Vincent, Mass.

It was voted that the following be appointed Committee on Resolutions: Rev. F. W. Sheldon, Iowa; Rev. H. F. Milligan, Ill.; Rev. H. W. Porter, Iowa.

It was voted: That all resolutions presented for discussion, consideration and action of the Annual Meeting pass through the hands of the Committee on Resolutions, except the resolutions submitted by the Executive Committee with reference to the observance of Lincoln Memorial Sunday.

An address was made by Pres. E. Lyman Hood, Ph.D., President of Atlanta Theological Seminary, upon "Conditions in the Southland." Quartet sang, "Suwannee River."

An address was made by Prin. W. G. Price, on "Educational Needs."

An address was made by Rev. W. O. Berckman, on "The Highlands." Quartet sang, "Old Kentucky Home."

A recitation, "When Melinda Sings," was given by request by Mr. Meyer, of the Quartet.

Addresses were also given on "The Indians," by Rev. Thomas L. Riggs, of Santee Agency; on the "Islanders and the Orientals," by Hon. P. C. Jones, of Honolulu, T. I.

The following Recommendation and Resolution offered by Rev. P. S. Moxom were adopted:

The 12th day of February, 1909, marks the One Hundredth Anniversary of the birth of Abraham Lincoln. In view of the fact that the American Missionary Association in almost every department of its work articulates itself with the life and deeds of our martyred President, and that this Association was the first to recommend to the Christian churches of America the observance of an annual Lincoln Memorial Sunday, which has been continuously celebrated by our Congregational churches for fourteen years, and especially in this city of Galesburg, in which our Sixty-second Annual Meeting gathers, where the great debate of Lincoln and Douglas aroused the entire nation to the dangers and horrors of American slavery, and did perhaps more than any other thing to bring about their freedom, it seems most appropriate that special action should be taken with regard to the One Hundredth Anniversary of Abraham Lincoln's birth.

Therefore, we, the delegates and representatives of the churches gathered at the Sixty-second Annual Meeting of the American Missionary Association, do earnestly recommend to all our churches the observance of Lincoln Memorial Sunday on February 7, 1909, and urge every pastor to preach an appropriate sermon commemorative of this great American upon this One Hundredth Anniversary of his birth.

We urge also that a Lincoln Memorial Fund be gathered from every Congregational Sunday-school and Young People's Society or other similar organization for the work of the Association among the American Highlanders, among whom, in a mountain cabin in Kentucky, Abraham Lincoln was born, February 12, 1809;

and among the Negroes whom he released from slavery by the Emancipation Proclamation, and among the Indians of the prairie, whose rights under Christian government he was, as President, eager to recognize.

Thus by suitable public service on the Sabbath and generous contributions to the Lincoln Memorial Fund our Christian churches represented here will unite with other patriots of the nation in the commemoration of the One Hundredth birthday of America's greatest President.

An address upon the work of the First Church, Atlanta, Ga., was made, upon request, by Rev. H. H. Proctor, pastor of the church.

WEDNESDAY AFTERNOON, 2 O'CLOCK

Quartet sang, "Swing Low, Sweet Chariot."

Prayer was made by Rev. C. E. Burton, Minn.

An address was given upon "The Eskimo," by Rev. James F. Cross, Alaska.

An address was given upon "The Negro's Response from the North," by Rev. W. N. DeBerry, Mass.

The Quartet sang, "I Aint't Got Weary Yet."

An address was made upon "The Vantage Ground of the Teacher," by President N. B. Young, Fla.

An address upon "The Development of Ethical Religion" was made by Professor Frank P. Woodbury, Washington, D. C.

An address upon "The Young People's Opportunity" was made by President J. H. T. Main, Iowa.

The Quartet sang, "Inching Along."

At 4 o'clock the Federation Women's Home Missionary Unions held its session in Beecher Chapel, Knox College.

WEDNESDAY EVENING, 7.30 O'CLOCK

The Quartet sang, "Way Down Yonder," and "I've Got a Crown." A selection of Scripture was read and prayer made by Rev. David Beaton, Ill.

The Report of the Committee on "Work in Cuba" was read by the Chairman of the Committee, Hon. T. C. MacMillan.

The Quartet sang, "I've Got a Home."

Addresses.

An address on "The Development of the Colored People of Our Nation" was given by Rev. Francis J. Grimke, Washington, D. C.

Quartet sang, "What the End Will be."

An address on "Individual and Race Education" was given by Professor William Pickens, Ala.

Quartet sang, "Swing Low, Sweet Chariot."

An address on "The Social Responsibility of Modern Americans" was given by Rev. C. A. Vincent, Mass.

Quartet sang, "Lullaby."

THURSDAY MORNING, OCTOBER 22, 8.30 O'CLOCK

Prayer service was led by Rev. B. F. Martin, Ill.

Rev. H. H. Proctor, Vice-President, presiding.

The Secretarial Paper was read by Rev. James W. Cooper, Corresponding Secretary, on the subject, "Faith on the Earth."

Quartet sang, "Steal Away."

An address was given by Rev. W. E. Cadmus, Ill., on "The Leadership Needed."

Quartet sang, "By and By."

An address on the "Cost of Success" was given by Rev. J. G. Merrill, Tenn.

Quartet sang, "Balm in Gilead."

An address on "Opportunity and Realization" was given by Rev. George E. Hall, District Secretary, Chicago.

The Committee on Resolutions presented the following report:

1. Recognizing the untiring devotion with which the pastors and membership of this Central Church, and of the East Main Street Church, the President and Faculty of Knox College and the citizens of Galesburg, have labored to make this Sixty-second Annual Meeting of the American Missionary Association a success, and the cordial and hearty manner in which they have received us in their homes and hearts, this Association desires to express its deep appreciation of their generous and kindly efforts. We shall remember with sincere gratitude their splendid service of love.

2. The Chartered Institutions of the American Missionary Association, especially Fisk, Talladega, and Tougaloo Universities, Piedmont College and Atlanta Theological Seminary are doing a noble and splendid work with their present equipment. Their equipment and resources are utterly inadequate to the present pressing demands, and the increasing opportunities unfolding before them. At a former meeting a committee from the Executive Committee was appointed to take up the matter of adequate endowment for these institutions. The reasons for this step are the imperative need, the magnificent opportunity and the desirability of releasing the $40,000 of current income now set apart for these institutions, for other pressing work.

The celebration of the Lincoln Centennial next year offers a peculiarly fitting occasion for pressing this work to a successful conclusion. This Association in its Sixty-second Annual Meeting desires in the most emphatic manner possible to urge the imperative necessity of adequately endowing these institutions, and that immediate steps be taken, in connection with the committee already appointed, to accomplish this most desirable end.

Remembering with gratitude the Pioneers of Congregationalism and their good work in this western part of the country, Illinois and Iowa especially, and that there is now living in the city of Burlington, Ia., the sole survivor of the Iowa Band, the Rev. William Salter, D.D., and knowing of his deep interest in the work of the Association, therefore be it resolved:

That we extend our greeting of appreciation for his splendid services in the interests of this Association in past years. We esteem his life an incarnation of the spirit of Brotherhood which unselfishly and nobly has dedicated strength, time, talents, means to the freedom and service of his fellowmen. May the Lord lift up the light of His countenance upon him and may he see the increasing fulfillment of the visions of his earlier years.

Respectfully submitted,
F. M. Sheldon,
H. W. Porter,
H. F. Milligan.

The Committee on Finance, through Mr. C. T. Willard, presented the following report, which was adopted:

To the American Missionary Association:

Your Finance Committee begs leave to report as follows:

We find that all the financial transactions have been checked each month by a certified Public Accountant, under the direction of the Auditors, in accordance with the usual custom, and that the system of accounting employed in the Treasurer's office is complete and carefully adhered to.

The report for the past year shows:

Current receipts.....	$387,728 81
Expenditures	379,695 55
Leaving a balance of.....	8,033 26
Which reduces the debt of the Association to	$46,917 92

It is gratifying to know that for the third year in succession the Association has closed its year with a credit balance reducing the debt to $46,917.92, as stated above, but in order to accomplish this we note that it has been necessary to decrease the expenditures $25,081.71, owing to the decreased income of $30,009.88.

It is to be regretted that it has been necessary to reduce the appropriation in the different mission fields, to the extent of about $21,000.00, when there is so great a need for more money, instead of less successfully to carry on the work.

It is interesting to note the loyalty of the Women's Societies, donations from which show an increase of $1,471.68 over those of the previous year, notwithstanding the financial stress through which the country has so recently passed.

We earnestly commend the Association to the generosity and loyal support of all who are interested in the splendid work which the American Missionary Association is doing in all its fields.

Respectfully submitted,
B. H. Fancher,
John R. Rogers,
Finance Committee.

New York, October 14, 1908.

Notice of Amendment

The following addition to Article V of the Constitution was presented for action at the next meeting:

At each Annual Meeting a Committee on Nominations may be appointed by the Association to nominate officers whose nomination is not otherwise provided for, and members of the Executive Committee, whose terms of office shall have expired, and also to fill all vacancies.

The President and Vice-Presidents shall perform the duties usually pertaining to these offices. The Recording Secretary shall keep a record of the meetings of the Association, prepare the minutes for publication, and notify of their election or appointment all persons elected to office, or appointed on committees by the Association.

Charles A. Hull,
Charles E. Burton,
Philip S. Moxom.

Work in Cuba

It was voted: That for the report of the Committee on Work in Cuba the Association accept the report and adopt as a substitute for the same the action of the Executive Committee; which is as follows:

"Voted: That the request of the Congregational Home Missionary Society that the American Missionary Association shall take the church work of the Congregational Home Missionary Society in Cuba is regretfully declined, not because of any lack of sympathy, but because at this time the pressure of work already upon us is so heavy that we cannot do justice to it."

Election of Officers

The Committee on Nominations presented the following as officers and committees for the ensuing year, and they were elected as follows:

PRESIDENT—Rev. Amory H. Bradford.

VICE-PRESIDENTS—President H. C. King, President W. F. Slocum, Assoc. Justice David J. Brewer, Rev. H. H. Proctor, Judge Robert R. Bishop.

RECORDING SECRETARY—Rev. Asher Anderson.

HONORARY SECRETARY AND EDITOR—Rev. A. F. Beard.

CORRESPONDING SECRETARIES—Rev. James W. Cooper, Rev. Charles J. Ryder.

TREASURER—H. W. Hubbard.

AUDITORS—Edwin H. Baker, John E. Leech.

EXECUTIVE COMMITTEE FIVE YEARS—Lucien C. Warner, Rev. Frank S. Fitch, Rev. DeWitt S. Clark.

VACANCY IN EXECUTIVE COMMITTEE FOR FOUR YEARS—J. R. Rogers.

VACANCY IN EXECUTIVE COMMITTEE FOR THREE YEARS—Willis D. Wood.

FINANCE COMMITTEE—H. C. Ford, Ohio; Judge Alfred Coit, Conn.; Frank Wood, Mass.; David Fales, Ill.; J. G. Cannon, N. Y.

COMMITTEE ON NOMINATIONS—Rev. J. W. Bradshaw, Ohio; Rev. F. L. Graff, Mich.; Rev. S. H. Woodrow, D. C.; Rev. E. H. Byington, Mass.; D. B. Holmes, N. Y.

It was voted: That the reading of the Minutes be referred to the Executive Committee for approval and printing.

The Recording Secretary reported as follows:

Number of delegates from churches, 200; from Local Conferences, 8; from State Bodies, 3; Life Members, 33; Visitors, 42; Officers and Speakers, 43. Total, 329.

It was voted: That the Executive Committee appoint a committee of three to confer with similar committees, which may be appointed by the American Board of Commissioners for Foreign Missions and the Congregational Home Missionary Society on the work of the churches in Cuba.

It was voted: That the Executive Committee be requested to prepare and publish complete programme of the Annual Meeting at least two weeks previous to the meeting.

THURSDAY AFTERNOON, 2 O'CLOCK

The Woman's Meeting began its session at 2 o'clock, and was presided over by Secretary James W. Cooper.

After Devotions, conducted by Miss Lydia Finger, Field Secretary of the Illinois Woman's Missionary Union, addresses were given as follows:

"Co-operative Work," Miss D. E. Emerson, Secretary Bureau of Women's Work, N. Y.

"Development of Indian Home Life," Mrs. T. L. Riggs, S. D.

"Climbing Mountains," Mrs. Ruth Ware Wood, Ky.

"Plantation Schools," Mrs. E. M. T. Cottin, Ala.

"Training Missionaries," Miss Mary L. Marden, Ga.

"Looking Toward Africa," Mrs. Althea Brown Edmiston, The Congo Free State.

"The Need and the Hour," Mrs. B. W. Firman, President National Federation Women's Unions, Ill.

Vice-President Proctor took the chair.

An address was delivered upon "The Purpose and Outlook of the Apportionment Plan," by Rev. W. W. McLane, Conn.

THURSDAY EVENING, 7.30 O'CLOCK

Rev. A. H. Bradford, presiding.

An Organ Recital and special Musical Programme were given by Central Church Choir.

An invitation having been received from Burlington, Vt., from Mr. Wm. J. Van Patten, that the Association meet in that place in 1909, it was voted: That the invitation be received with thanks, and that it be referred to the Executive Committee.

Addresses were given as follows: By Rev. C. S. Patton, Mich., on "Summing Up the Responsibility," and by Rev. Casper W. Hiatt, Ohio, on "Statistics and Memorials."

The President, not delivering his address, notice was given that the same would be printed for distribution.

The Quartet sang.

The Benediction was pronounced by the President, and the Association adjourned.

ASHER ANDERSON,
Recording Secretary.

RECEIPTS FOR OCTOBER, 1908

THE DANIEL HAND EDUCATIONAL FUND

For Colored People

Income for October..... $125.00

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. S. means Sunday-School; Ch. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

CURRENT RECEIPTS

MAINE, $89.38

Alfred, Ch..... 2 60
Auburn, "Friends," *for S. A., Santee, Neb.*..... 10 00
Brewer, First Ch..... 13 46
Farmington, First Ch..... 2 00
Mary F. Cushman, M.D.. 5 00
Gorham, Ch..... 14 45

MAINE WOMAN'S AID TO A. M. A., Mrs. Helen W. Davis, Treas.
Auburn, High St.... 7 00
Sixth St. 5 00
Farmington 26 00
York County Conference 3 87
41 87

NEW HAMPSHIRE, $100.55

Amherst, Ch..... 26 00
Candia, Ch..... 5 65
East Barrington, First Ch.. 6 90
East Jaffrey, Ch..... 20 00
Hancock, Ch..... 6 50
Keene, First, Mission Band, *for Grand View, Tenn.* 10 00
Nelson, Ch..... 5 50
North Hampton, C. E..... 7 00
Ladies' Dorcas Circle, Box Goods, *for Evarts, Ky.*
Penacook, Mission Band, *for Grand View, Tenn*..... 15 00
Seabrook and Hampton Falls, Ch. 2 00

NEW HAMPSHIRE FEMALE CENT. INSTITUTION AND HOME MISS'Y UNION, Miss Annie A. McFarland, Treas.
North Hampton, Golden Rule Mission Circle, *for Blanche Kellogg Inst., Santurce, Porto Rico* 5 00 5 00

VERMONT, $327.20

(Dons. $295.54, Legacy $31.66.)

Burlington, First Ch..... 113 20
"B." 10 00
Dorset, Ch..... 20 69
Enosburg, S. S..... 3 15
Roxbury, Ch..... 2 00
St. Johnsbury, South Ch.... 100 09
Springfield, Ch..... 25 00
Vergennes, Ch..... 7 50
Westford, Ch..... 6 00
Westminster, West, Ch..... 8 00

LEGACY
Rutland, Maria Lord Barrett, by J. A. Merrill, Exec. —100.00, less Tax 5.00 = 95.00 (Reserve Legacy 63.34) 31 66

MASSACHUSETTS, $3,829.96

(Dons. $2,639.25, Leg'c's $1,190.71.)

Billerica, Ch..... 26 75
Blandford, First Ch..... 15 00
Boston, Mrs. Charlotte Fiske, *for Marshallville, Ga...* 150 00
Dorchester, Second Ch..... 17 65
Braintree, First S. S..... 15 75
Bridgewater, Central Square Ch. 10 89
Cambridge, Pilgrim Ch..... 9 14
Enfield, W. M. Soc..... 40 00
Miss Marion Andrews Smith 100 00
Feeding Hills, Ch..... 9 00
Granby, Ch. 20 45
S. S. 4 32
Hyde Park, Mrs. E. A. Sanger, *for Demorest, Ga.*..... 25 00
Ipswich, First Ch..... 15 00
Lancaster, Ch., *for Cotton Valley, Ala.* 19 22
Lawrence, United Ch., W. M. S., *for Beaufort, N. C.* 5 00
Lee, Ch. 70 00
S. S. 150 00
Littleton, Ch. 6 57
Lowell, First Ch..... 74 01
Pawtucket, S. S..... 10 00
Malden, Miss M. F. Aiken.. 3 00
Marblehead, First Ch..... 74 89
Marlboro, S. S., *for Demorest, Ga.* 10 00
Mittineague, Southworth Paper Co., Case Paper, *for Tougaloo U.*
Monterey, Ch. 2 00
Newton, First Ch..... 36 72
Newtonville, "A Friend"... 15 00
North Adams, Mr. J. D. Barber 5 00
Mrs. J. D. Barber..... 5 00
R. C. Chase..... 10 00
C. H. Cutting..... 5 00
Hon. G. P. Lawrence..... 5 00
Mr. F. S. Richardson.... 5 00
Mrs. F. S. Richardson... 5 00
for Tougaloo U.
Northampton, First Ch. of Christ 277 78
"L. M. Soc., by Mrs. Charlotte Morgan, *for Marshallville, Ga.* 25 00
Friends in "Clark School," *for Pleasant Hill, Tenn.* 12 50
North Wilbraham, Grace, Union Ch. 6 22
Plympton, Ch. 7 50
S. S. 3 00
Reading, Ch..... 2 50
Rochester, Henry A. Plummer, *for Demorest, Ga..* 10 00
Salem, Tabernacle Ch..... 20 00
Shirley, Eugene Livermore, *for Demorest, Ga.*..... 15 00
South Dartmouth, Ch..... 10 00
South Deerfield, Ch..... 26 74
South Framingham, Grace Ch. 24 41
Spencer, Mrs. Sybil A. Temple 10 00
Springfield, Faith S. S..... 6 76
Olivet Ch. 13 00
Park Ch. 9 08
South Ch. 45 90
Sterling, Ch. 6 50
Three Rivers, Union Evan. Ch. 16 12
F. A. Upham, *for Demorest, Ga.* 10 00
Watertown, Phillips Ch..... 17 50
Westboro, Arthur A. Winsor 10 00
West Boylston, S. S., Lincoln Mem. 5 00
West Medway, S. Knowlton. 5 00
West Springfield, Park St. L. M. S., *for Pleasant Hill, Tenn.* 70 00
Whitinsville, Village S. S.. 119 75
(50.00 of which *for Pleasant Hill, Tenn.*)
Williamsburg, "Friends" ... 2 00
Wollaston, Park & Downes Ch. 4 50
Worcester, Hope Ch..... 7 50
Lake View, Ch..... 5 15
Wrentham, Original Cong'l Ch. 18 20

WOMAN'S HOME MISS'Y ASSOCIATION OF MASS. AND R. I., Miss Lizzie D. White, Treas.
West Somerville, Ladies' Aux., *for S. A., Talladega Coll.* 15 00
W. H. M. A.....826 28
(726.28 of which *for Salaries in Porto Rico,* and 100.00 *for Chinese Women.*)
841 28

LEGACIES
Athol, Sarah Matilda Foster, by W. S. Stockwell, Adm'r, 500.00 (Reserve Legacy 333.34) 166 66
Medfield, Mary C. Johnson, by W. Prentiss Parker and Kate W. Studley, Execs., 2,869.17 (Reserve Legacy 1,912.78).. 956 39
New Bedford, Frederic A. Washburn 200.00 (Reserve Legacy 133.34)... 66 66
Plymouth, Amasa Holmes 3.00 (Reserve Legacy 2.00) 1 00

RHODE ISLAND, $259.66

(Dons. $43.00, Legacy $216.66.)

Kingston, Ch. 43 00

LEGACY
Pawtucket, Abner Atwood, by Robt. Cushman, Exec., 650.00 (Reserve Legacy 433.34) 216 66

CONNECTICUT, $1,064.47

(Dons. $963.31, Legacies $101.16)

Andover, Ch..... 5 00
Buckingham, Ch..... 10 00
Cheshire, Ch..... 24 05
Durham, Ch..... 35 00
Ellington, Ch..... 47 00
Farmington, S. S..... 10 00
Franklin, Ch..... 7 00
Glenbrook, Union Ch..... 8 00
Union Ch., *for Grand View, Tenn.,* and to const. REV. S. J. EVERS L. M. 22 00
Dr. C. E. H. Phillips, *for Grand View, Tenn*..... 25 00

Goshen, Ch. 10 16
Groton, S. S. 14 23
Haddam, First Ch. 15 00
Hartford, Windsor Ave. Ch. Mrs. Elizabeth Bullard, *for Marshallville, Ga.* .. 36 00
Killingworth, Ch. 5 92
Lyme, Mrs. Enoch F. Burr.. 10 00
Manchester, "M. H. H.," *for L. M.* 30 00
Meriden, First Ch. 207 23
Mystic, Ch. 60 83
New Britain, South S. S., *for Furnishing New Bldg. at Tougaloo U...* 10 21
New Haven, Ch. of the Redeemer, add'l 10 00
North Branford, Ch. 10 75
North Madison, Ch. 4 16
Putnam, Second Ch. 58 01
Second S. S., *for Marion, Ala.* 3 62
Salisbury, Ch. 12 83
Somersville, Ch. 15 07
South Manchester, Ch. 100 00
Vernon Centre, Ch. 6 78
Washington, First Ch. 1 00
West Hartford, S. S., *for S. A., Straight U.* 17 89
West Stafford, Ch., add'l.... 1 00
Wilson, Union C. E., *for S. A., Grand View, Tenn.* 15 00

Woman's Cong'l Home Miss'y Union of Conn., Mrs. J. B. Thomson, Treas.
Hartford, Mrs. A. S. Tomlinson, *for Wilmington, N. C.* 8 00
New Canaan, W. H. M. S., *for Thomasville, Ga.* 26 00
New Haven, Miss Mather, *for Grand View, Tenn.* 10 00
Suffield, Aux., *for Thomasville, Ga..* 4 25
——— 48 25

Legacy
West Hartford, Harriet N. Chappell, 303.50 (Reserve Legacy 202.34)... 101 16

NEW YORK, $409.43

Angola, Miss A. H. Ames.. 5 00
Churchville, Ch. 17 10
De Ruyter, Ch. 2 55
Elmira, St. Luke's Cong'l Ch. 3 77
Flushing, First Ch. 62 48
Lysander, Ch. 10 69
Moravia, First Ch. 29 00
New York, Broadway Tabernacle C. E., *for S. A., Pleasant Hill, Tenn.* 25 00
Miss Agnes Acton, *for Demorest, Ga.* 25 00
Pulaski, Ch. 30 54
(5.00 of which *for Joseph K. Brick Sch., Enfield, N. C.*)
Rochester, Rev. John Cunningham 5 00
Schenectady, Lauren Clute. 10 00
Summerhill, Ch. 15 00
West Winfield, Immanuel Ch. 34 50
C. E. 5 00

Woman's Home Miss'y Union of New York, Mrs. J. J. Pearsall, Treas.
Brooklyn, Lewis Ave. C. E., *for Indian M.* 30 00
Brooklyn Hills, C. E., *for Scholarship Piedmont Coll...* 5 00
Buffalo, First Home Dept. 25 00
Canandaigua, W. H. M. S., *for King's Mt., N. C.* 23 00
Candor, "The Chevaliers," *for S. A., Piedmont Coll...* 18 00
Roscoe, Rev. J. W. & Mrs. Keeler and Daughter 2 80
Saratoga Springs Ladies' Union, *for Goodrich Mem., Talladega Coll..* 20 00
West Winfield, C. E., *for Porto Rico....* 5 00
——— 128 80

NEW JERSEY, $418.00

East Orange, First Ch. 54 41
Upper Montclair, Christian Union Ch. 44 09
"A Friend," *for Jimmy Dean Mem. Fund, Evarts, Ky.* 150 00

Woman's Home Miss'y Union of the N. J. Association, Mrs. W. E. Buell, Treas.
Jersey City, First Ch., *for Work in the Hawaiian Islands* 14 00
W. H. M. U. 155 50
(42.50 of which *for Scholarships, Saluda, N. C.*)
——— 169 50

PENNSYLVANIA, $29.53

Le Raysville, Ch. 7 00
Meadville, Ch. 10 53
New Wilmington, Miss Hazel Bennett, *for Strieby Hall, Tougaloo U.* 2 00
Philadelphia, Mr. and Mrs. John L. Clayton..... 10 00

OHIO, $270.63

Chatfield, German Pietist Ch. 45 80
Columbus, First Ch. 150 00
Mary E. Gillette..... 2 06
Oberlin, First Ch. 29 32
First S. S. 7 21
Toledo, Washington St. C. E. 7 89
Unionville, Ch. 7 15

Woman's Home Miss'y Union of Ohio, Mrs. G. B. Brown, Treas.
Alexis, W. W. 1 20
Ashland, W. M. S... 3 00
Brownhelm, W. M. S. 1 40
Conneaut, Jr. C. E... 1 00
Lima, W. M. S..... 3 36
Ruggles, W. M. S.. 2 70
Sandusky, S. S., *for Alaska M.* 1 00
Sullivan, W. M. S.. 3 00
Toledo, Central W. M. S. 4 54
——— 21 20

INDIANA, $60.60

Angola, Independent Cong'l Ch. 5 60
Ft. Wayne, Plymouth Ch... 30 00
Plymouth C. E., *for Fessenden, Fla.* 25 00

ILLINOIS, $428.87

Amboy, W. M. S..... 10 00
Bloomington, First Ch..... 10 50
(1.00 of which *for Black Mountain Acad.*)
Byron, Ch. 5 20
Mrs. Thompson's S. S. Class, *for Pleasant Hill, Tenn.* 4 35
Chicago, First Ch. 11 72
First Evan. Lutheran Ger. Ch. 5 00
Bowmanville Ch. 13 31
Erving St. Ch. 4 13
Evanston Ave. Ch. 6 39
Warren Ave. Ch. 12 00
F. H. Tuthill, *for Ft. Berthold, N. D.* 50 00
Cornwall, Liberty Ch. 2 46
Dallas City, Ch. 2 00
Earlville, "J. A. D." 25 00
Geneseo, Mrs. R. B. Paul.. 10 00
Glencoe, Ch. 12 00
Granville, Ch. 36 48
Hinsdale, Ch. 10 00
La Grange, Ch. 10 00
Marseilles, Mrs. J. Q. Adams 25 00
Moline, Second Ch. 6 00
Oak Park, First Ch. 31 34
Second Ch. 19 13
Second S. S. 2 86
Payson, J. K. Scarborough.. 100 00
Woodburn, Ch. 4 00

MICHIGAN, $250.12

Allegan, Ch. 5 73
C. E., *for Blanche Kellogg Inst., Santurce, Porto Rico* 1 89
Benzonia, Ch., *for Fisk U..* 52 00
Detroit, First Ch. 115 00
Grand Rapids, Park Ch. Miss'y Soc. 50 00
Le Roy, Ch. 5 00
St. John's, First Ch. 20 50

IOWA, $286.02

Belle Plaine, James P. Henry 10 00
Cedar Rapids, Willing Workers, *for Bldg. Fund, Grand View, Tenn.* 2 59
Central City, Ch. 8 94
Chester Center, Ch. 4 36
Des Moines, Plymouth Ch.. 41 27
Genoa Bluffs, Ch. 4 00
Iowa City, Ch. 20 60
McGregor, J. H. Ellsworth. 25 00
Marshalltown, Ch. 13 50
Osage, Ch. 65 00
Ottumwa, First Ch. 42 68
Sibley, First Ch. 10 08
Tabor, Ch. 29 50
Treynor, German Ch. 4 00
S. S. 1 00

Woman's Home Miss'y Union of Iowa, Mrs. H. K. Edson, Treas.
W. H. M. U., *for S. A., Santee, Neb.* 3 50 3 50

WISCONSIN, $232.75

(Dons. $131.19, Legacy $101.56.)

Amery, Ch. 8 00
Eau Claire, Ch. 22 50
Menasha, First Ch. 38 05
Menomonie, First 23 28
Plymouth, S. S. 10 00
Red Granite, Ch. 6 00
River Falls, First Ch. 23 36

Legacy
Appleton, Dr. J. T. Reeve, 304.70 (Reserve Legacy 203.14) 101 56

MINNESOTA, $98.43

Cottage Grove, First Ch... 17 38
Minneapolis, Plymouth Ch.. 52 00

Northfield, Miss. Band, *for S. A., Grand View, Tenn.* 5 00
Miss Ellen F. Marsh, *for S. A., Black Mountain Acad.* 5 00
Wabasha, Ch..... 7 05

WOMAN'S HOME MISS'Y UNION OF MINN., Mrs. C. D. Siehl, Treas.
W. H. M. U. of Minn., *for S. A., Piedmont Coll...* 12 00 12 00

MISSOURI, $246.69

Lebanon, First Ch..... 12 06
New Florence, Rev. John Jeffers 12 00
St. Joseph, Tabernacle Ch.. 90 35
Tabernacle C. E..... 5 00

WOMAN'S HOME MISS'Y UNION OF MISSOURI, Mrs. A. D. Rider, Treas.
Kansas City, Beacon Hill, W. U..... 3 25
First C. E..... 1 05
Westminster L. M. S. 50 00
St. Joseph, Tabernacle L. M. S.. 25 00
St. Louis, Fountain Park, W. A..... 5 00
Hope, L. M. S.... 3 00
Pilgrim, Woman's Assoc., Sen. Dept. 18 32
Jr. Dept. 6 95
Webster Groves, W. A. 14 71
127 28

KANSAS, $58.98

Almena, Ch..... 8 37
Downs, Ch..... 7 00
Fairmount, Ch..... 5 00
Osborne, Ch..... 8 13
Seneca, Ch..... 6 60
Tonganoxie, First Ch..... 12 25

WOMAN'S HOME MISS'Y UNION OF KANSAS, Miss Emma W. Wallace, Treas.
W. H. M. U. of Kans. 11 63 11 63

NEBRASKA, $242.83

Arlington, Ch. of Christ... 4 16
Camp Creek, Ch..... 5 00
Germantown, German Ch... 5 00
Omaha, Cherry Hill S. S., *for Am. Highlanders...* 5 00
St. Mary's Ave. Ch..... 34 12
Rising City, Ch..... 2 00
Ulysses, L. M. S..... 1 25

WOMAN'S HOME MISS'Y UNION OF NEBRASKA, Mrs. C. I. Hall, Treas.
Albion, S. S., *for Furnishing Room in Boys' Dormitory, Marion, Ala.* 25 00
W. H. M. U. of Neb., *for Work at Santee, Neb.* 161 30
186 30

NORTH DAKOTA, $5.00

Oberon, Ch..... 5 00

SOUTH DAKOTA, $9.41

Faulkton, Ch..... 5 00
Loomis, Ch..... 4 41

COLORADO, $81.50

Colorado Springs, Philo C. Hildreth 25 00
Denver, Plymouth S. S.... 16 50

WOMAN'S HOME MISS'Y UNION OF COLORADO, Mrs. L. D. Sweet, Treas.
Boulder 2 25
Denver, Third, C. E.. 2 80
Second 14 00
Telluride 5 00
Trinidad 5 40
State Association ... 10 55
40 00

UTAH, $5.00

Salt Lake City, Phillips Ch. Miss'y Soc. 5 00

OKLAHOMA, $1.50

Anadarka, C. E. of St. Peter's Cong'l Ch..... 1 50

WYOMING, $12.89

Cheyenne, First Ch..... 12 89

CALIFORNIA, $485.52

Cloverdale, Ch..... 7 00
El Cajon, Mrs. Elizabeth Abernethy 50 00
San Francisco, Receipts of the California Oriental Mission (see items below) 428 52

OREGON, $35.82

Cedar Mills, Ch..... 5 00
Hoodview, Ch..... 5 82

WOMAN'S HOME MISS'Y UNION OF OREGON, Mrs. C. A. Mann, Treas.
W. H. M. U., *for Pleasant Hill, Tenn.* 25 00 25 00

DISTRICT OF COLUMBIA, $9.50

Washington, Howard Theo. Sem. 9 50

SOUTH CAROLINA, $10.00

Charleston, Miss Charlotte Lance, *for Piedmont Coll.* 10 00

TENNESSEE, $25.00

Crossville, Ch..... 5 00
Goodlettsville, Ch..... 10 00
Soddy, Ch..... 10 00

GEORGIA, $13.50

Hagan, Bethel Ch..... 1 00
Eureka Ch..... 1 00
Macon, Mrs. Le Roy Felton, *for Demorest, Ga..* 5 75
Toccoa, Mrs. E. P. Simpson, *for Demorest, Ga.* 5 75

ALABAMA, $5.00

Thorsby, Helen C. Jenkins, *for Demorest, Ga.....* 5 00

TEXAS, $1.00

Goliad, First Ch..... 1 00

SUMMARY FOR OCTOBER, 1908

Donations $7,771 99
Legacies 1,641 75

Total Receipts, one month $9,413 74
Exp., one month..... 27,341 52

Dr. Balance $17,927 78

FOR THE AMERICAN MISSIONARY

Subscriptions for October.. $16 00

H. W. HUBBARD, Treasurer, Congregational Rooms, Fourth Ave. and Twenty-second St., New York, N. Y.

RECEIPTS OF THE CALIFORNIA ORIENTAL MISSION, First Supplementary Account for August, 1908, William Johnstone, Asst. Treas.....$428 52

FROM LOCAL MISSIONS AND CHURCHES WITH WHICH THEY ARE CONNECTED:

Berkeley, First Ch..... 4 00
North Ch..... 2 00
Fresno, Chinese Annual Members 10 50
Los Angeles, First Ch., Japanese 25 00
Marysville, Ann'y Pledges. 19 50
Pasadena, First Ch., Japanese 7 00
Woman's Miss'y Soc..... 10 00
Sacramento, First Ch., Ann'y Pledges 40 50
San Diego, Chinese Mission, Ann'y Pledges 2 00
Japanese Mission, Ann'y Pledges 2 00
Saratoga, First Ch..... 62 00
Santa Barbara, Cong. Ch... 7 00
(5.00 of which from Miss M. A. Gilson and Mrs. Mary Southwick, 2.00)

Total Local Missions.... $191 50

FROM OTHER CONG'L CHURCHES IN CALIFORNIA

Grass Valley, Ch..... 6 25
S. S. 10 00
Los Angeles, Ch. of the Messiah 13 00
Norwalk 7 00
Oroville (balance) 6 00
Redwood 6 00
San Francisco, May Flower Ch. 2 50
Santa Rosa, Kingdom Extension Soc. 9 10
Sierra Madre 13 17
Tulare 5 45

Total from Other Chs.... $78 47

FROM INDIVIDUALS

Nevada City, Cal., Mrs. C. M. Eddy 5 00
Pasadena, Cal., "An Unknown Friend," *for Greek Missions* 5 00

Total 10 00
W. H. M. U. of Southern Cal. 16 25

FOR PERMANENT PROPERTY

San Francisco, Mrs. Fred. Searls 5 00
Mrs. L. S. Playter..... 5 00
Dr. C. A. Buchel..... 1 00
Rev. L. M. Foster..... 50 00

Total $61 00

FOR WORK FOR ORIENTAL MOTHERS AND CHILDREN

W. H. M. U. of No. Cal... 40 00
W. H. M. U. of So. Cal... 20 00
Los Angeles, Children's School, M. O..... 4 30
Oakland, Children's School, M. O. 7 00

Total $71 30

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